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A
S E R M O N
ON
S U I C I D E,
PREACHED AT ST. BOTOLPH'S BISHOPSGATE,
AT THE ANNIVERSARY OF THE
ROYAL HUMANE SOCIETY,
ON SUNDAY THE 26TH DAY OF MARCH, 1797,

By G. GREGORY, D.D.
AUTHOR OF ESSAYS HISTORICAL AND MORAL,
THE ECONOMY OF NATURE, &c.

WITH AN
A P P E N D I X,
CONTAINING A BRIEF ACCOUNT OF SOME OF
THE MOST REMARKABLE CASES OF SUICIDE
WHICH HAVE FALLEN UNDER THE COGNIZANCE
OF THE SOCIETY; THE PROCESS FOR RESTORING
ANIMATION IN SUCH CASES; AND
TWO ODES
RECITED AT THE ANNIVERSARY FESTIVAL.

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M D C C X C V I I.

ANNIVERSARY-FESTIVAL
OF THE
HUMANE SOCIETY.

THE RIGHT HON. LORD FIFE, V.P. *in the Chair.*

March 28, 1797.

Resolved unanimously,

THAT the THANKS of this Meeting be presented to the Reverend DR. GREGORY, for his excellent Sermon preached in Favour of this Institution; and that he be earnestly requested to grant a Copy of the same to the Society for Publication.

JOHN BEAUMONT, REGISTER.

ADVERTISEMENT.

IN committing the following pages to the press, I feel it a duty earnestly to express my hopes, that whatever odium, censure, or opposition, they may excite, may be *confined to their author*, and not extended to the laudable institution in support of which the sermon was originally preached. I know that in attacking, as I have, Atheism and Infidelity, I have stirred a nest of hornets; but, I ask no favour or mercy from them; their principles I abhor, and their talents I despise. One reproach I will spare them

them the trouble of making on this occasion; and I am disposed to mention it, because it is the only argument with which the pretended philosophers of the present day have attempted to refute the irrefragable proofs which have been urged in support of religion. This argument, equally found and equally candid, consists in attributing to the whole body of the clergy the most fordid and venal motives, and supposing them only interested in the support of Revelation for the sake of the preferments they may happen to enjoy. I beg leave to assure them, that I have no temporal interest to serve by lending my feeble aid to the support of the Church; nor should I lose, by its total destruction, any emolument which is worth an effort to retain. The advantages of which the teachers of Atheism would wish to deprive me, I indeed consider as of far greater value than any earthly possession. They would

deprive

deprive me of that peace of mind, which, from a full confidence in the goodness of God, every Christian enjoys; they would deprive me of the best of consolations, the hope of happiness hereafter; they would annihilate that satisfaction which is derived from the consciousness of having performed our duty. In a word, every religious man, whatever his speculative tenets, I regard as a friend; but the man, who endeavours to destroy in his fellow-mortals the belief of a Supreme Creator and Governor of the Universe, or who would release men from the salutary constraints which the doctrine of a future state imposes on them, is certainly a bad citizen; and, in my opinion, it is next to a miracle, if in his private capacity he should be otherwise than a bad man.

S E R M O N

ON SUICIDE.

JOHN chap. v. ver. 14.

“ BEHOLD THOU ART MADE WHOLE: SIN NO
“ MORE, LEST A WORSE THING COME UNTO
“ THEE.”

IT has been justly remarked as a distinguishing feature of the Christian Religion, that the duties of charity and benevolence have been more successfully inculcated under this dispensation than under any other system; and that the annals of Heathenism do not present to our recollection a single, public,
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and charitable institution for the relief of sickness, the solacement of poverty, or the saving of human life.

In that wide and magnificent circle of benevolence, which forms perhaps the chief glory of this country, the HUMANE SOCIETY has long held a conspicuous and honourable place. It has been distinguished by the encouragement of the opulent, and by the applauses of the wise ; and, if no charitable institution has better deserved it, we may add, that there is none in favour of which the most eminent talents have been more frequently exerted.

If, however, its general utility has been repeatedly the topic of superior eloquence, so various are the objects to which its cares are directed ; so numerous are the channels through which its beneficence is conveyed to the public, that the subject is yet far from exhausted, and its daily transactions still afford ample materials for reflection and for instruction. Instead, therefore, of enlarging on topics which have already been recommended to the public notice by all the energy of genius and all the graces of composition, I shall embrace the opportunity, which is afforded by a public occasion and a numerous congregation, of advancing a few arguments against a crime which has latterly become more frequent than usual among us, a crime the prevention of which may be considered as one of the most laudable efforts of this charity, since it is a crime which
appears

appears to involve the possible destruction of both body and soul.

By the Annual Reports of this society it appears, that since its first institution not fewer than five hundred cases of suicide have fallen under its cognizance, in about three hundred and fifty of which its interposition has been providential enough to restore the despairing culprit to himself, to his friends, and to society; and to rescue the soul of the sinner from the overwhelming pressure of despondency, and, perhaps, from the danger of everlasting condemnation.

Among the black catalogue of human offences, there is not indeed any that more powerfully affects the mind of man, that more outrages all our better feelings, than the crime of *self-murder*. It is justly branded with infamy by the most humane code of laws that ever distinguished a nation, the antient laws of this realm; and the industry, that is used to conceal its perpetration by the surviving relatives, evinces that the shame, which is attached to it, is of that foul and contagious nature, that even the innocent consider themselves as infected by its malignity. It is remarkable, that there are scarcely any injunctions in scripture particularly pointed against this sin; because, doubtless, the inspired writers considered it of that atrocious nature that the warnings of conscience itself were sufficient to prevent

prevent its frequency, and because the voice of nature instinctively cries out against it.

That the act of self-murder must be one of the most offensive to God is evident, since it is that which most directly violates those laws by which his providence has formed and still directs the universe. If any one principle in man is instinctive, and implanted in him by the hand of nature, or rather of nature's God, it is that of *self-preservation*. Different religions and different codes have marked out particular duties, and proscribed particular crimes; in this every religion unites, every society concurs, and every individual acknowledges within his own bosom the sacred command. If, therefore, to disobey the ordinances of God must be sinful in his sight, if even the ordinances of man are to be respected, what must be the guilt of that person who violates the first law of nature, who disregards the principle that holds human society together, that fits us for every duty, and prompts us in the performance of them?

But it is not merely against the ordinance of his Creator that the self-murderer offends. He is guilty of a breach of his duty to his neighbour. He plants a dagger not merely in his own breast, but in that of his dearest, his tenderest connexions. He wantonly sports with the pangs of sensibility, and covers with the blush of shame the cheeks of innocence. With a degree of ingratitude which excites our abhorrence,
he

he clouds with sorrow the future existence of those by whom he was most tenderly beloved; and (as is alleged by some concerning the first of murderers) he affixes a mark of ignominy on his unfortunate descendants. He disobeys the first of social laws, that order by which God appropriated his labours to the welfare of society, and, because he fancies he can no longer exist with comfort to himself, disregards all the duties which he owes to others. "Whenever
" thou art tempted to quit life" (says an author by no means too favourably disposed to our religion),
" say to thyself, let me, at least, do one good action
" before I die. Then go in search for one indigent
" person, whom thou mayest relieve; for one under
" misfortune, whom thou mayest console; for one
" under oppression, whom thou mayest defend*."

The sin of suicide is aggravated, when we consider that it argues a distrust of providence, a want of confidence in his paternal care. " Shall I receive
" good at the hand of God (exclaims holy Job),
" and shall I not receive evil?" If calamities are not the result of our own misconduct, we cannot forget that they are still the dispensations of an all-merciful Being, who has wisely ordained, that " all things shall work together for good." They are then sent for our improvement, perhaps for our sanctification; perhaps as the mildest punishment for our secret evil propensities, or

* Rousseau.

perhaps to rescue us from the temptations of prosperity, and to save us from the allurements of sin. We are at the best but inadequate judges of what is for our real advantage, "we know not what to pray for as we ought." Afflictions are, to a proverb, often blessings in disguise; and, however acute our suffering, however repugnant to our human feelings, obedience and submission is still the duty of man.

If our misfortunes, as more commonly is the case, are the natural and immediate consequences of our ill conduct, surely we aggravate our offence, in no common degree, by contumeliously opposing the divine Justice by which we are deservedly chastised. Repentance, sorrow, contrition, and humility, are what becomes us then. If we have violated the principles of equity and truth; if we have committed an injury against a fellow creature; what is the conduct that reason itself prescribes? Are we to rush to judgement with all our guilt upon our heads; no reparation made for our wanton insolence, for our selfish cruelty; no restitution as a counterpoise to our improbity, or ingratitude; no act that testifies our penitence for what we have done, or our desire to do better? Surely, instead of braving with an impious effrontery our Almighty Judge, instead of daring to arraign the justice of his decrees, we should, in such a case, prostrate ourselves before him with a godly sorrow; and, retiring to our closets, we should imitate the
amiable

amiable example of the repentant publican, and, smiting our guilty bosoms, exclaim, with fervency and sincerity, "God be merciful to me a sinner!"

He that pursues this course need not despair of finding comfort. The Father of Mercy is never wholly unmindful even of his offending children. "He will not break the bruised reed, the smoking flax he will not quench." In such extremities of sorrow, many have asserted, that they experienced, to their full conviction, the comforting influences of God's holy spirit; and the principles of our religion warrant us in the opinion that they were not deceived. He, on the contrary, who despairs, or more properly defies the divine grace, withdraws himself wilfully and knowingly out of the reach of favour and forgiveness. He opposes instead of soliciting; he is a rebel and not a suppliant.

To bear distress with dignity was by the Heathens themselves considered as the most certain mark of a noble mind. A great and good man, contending with the storms of adversity, is represented by them as a spectacle worthy of the gods. Even the instances of suicide which are recorded among them had in general something more generous and dignified in them, which, though it cannot justify, yet mitigates, the crime, on a comparison with the abject wretches who, among us, assassinate themselves. It was not for some petty domestic embarrassment; it was not in revenge for the caprices of fortune at a gaming-

gaming-table, or through the shame of detected vice, that they raised their parricidal hands to deface the image of God : they fell with a falling country ; when the liberties of mankind were annihilated, they with a false heroism decided, that there was nothing left which was worthy of existing for.

But, if, even in such men as these, self-affassination was an act which nothing can justify, and the spiritual blindness in which the Heathen world was involved can scarcely extenuate ; what shall we say to the Christian, who is firmly persuaded of a future existence, and of a future judgement ? He knows that by his conduct here he is to be acquitted or condemned ; he knows that his most secret actions, his most secret thoughts, are all minutely recorded, and will one day be brought to light. The best of Christians, therefore, have ever looked with trembling anxiety on the moment of their dissolution. They are conscious of their numerous frailties, of their manifold imperfections ; and their best consolation is in the mercy of their Heavenly Father ; in the humble hope, that he will summon them at that crisis when they are best prepared. Who, indeed, can at any moment of his life look into his own heart, and say that at that instant his soul is in a proper state to present itself before the awful throne of his Almighty Judge ? Can he reflect on the consequences of that judgement, on the nature of that irrevocable sentence which is to be passed upon

upon him without the most well-grounded terror * ? and, is it a time, in the paroxysm of wrath and vexation ; when the soul is too distracted and confused, torn and perplexed by too many and too violent passions, to think of the things which belong to its peace ; is it a time then to intrude itself into the presence of the living God ? In a word we are assured from scripture that the adulterer, the blasphemer, the murderer himself may by full repentance, by hearty contrition, hope ultimately for salvation ; but we have nothing like a similar assurance in favour of the suicide. He indeed robs himself of the benefits of repentance ; and seems industrious to bar the gates of mercy against his own soul.

These are but a few of the many arguments which may be urged against this most shocking of human crimes †, and the time which is allotted on these occasions will not admit of a more extended detail. To specify distinctly the particular causes which have co-operated to render this vice more frequent in the present than in former times, would be still

* It is a very striking fact of which I have been assured by the principal managers of the Humane Society, that no person intending to commit suicide, who was indebted for recovery to their exertions, has ever attempted it a second time. This should, I think, afford a very forcible lesson to others, not to attempt it a first.

† See Essays Historical and Moral. Essay on Suicide.

more inconsistent with the plan of this discourse; a few of them I shall briefly enumerate, and these I trust will serve more effectually to place you on your guard against that state of mind which disposes to this fatal catastrophe.

The first cause for the prevalence of suicide is undoubtedly the decline of religious principle. Melancholy and despair are the proper and natural concomitants of Atheism and Infidelity; nor, can we wonder, that the man who extends his views no farther than the present brief and unsatisfactory existence should be irretrievably miserable. There are many states of life, there are many forms of suffering, for which the consolations of Christianity afford the only adequate relief. Yet if any should be now present, who is unfortunate enough to entertain a *doubt* concerning the truth of religion, for it is impossible to extend the speculations of infidelity to certainty and fact—Him let me earnestly exhort to pause a little before he encounters the most formidable of evils; consider I beseech you, that there *may be* a future state! Wiser men than you have before now been mistaken; and, if from the sleep of death you *should* awake to judgement, how great will be your confusion, how excruciating your horrors!

For you who have been educated in the salutary fear of God, and in the blessed hope of everlasting life. You let me caution to attend sedulously to yourselves,

and still more to your young and inexperienced descendants; be most assiduous to keep them from the contagion of unbelief; keep them from the perusal of irreligious books of every description*: it is the natural tendency of such books to unsettle their minds and dispose them to the practice of every vice. Keep them still more carefully from irreligious companions—Let Atheists and infidels herd together; they are company only for each other. They can

* It has been asserted, and remains uncontradicted, that “Mr. Hume lent his Essay on Suicide to a friend, who on returning it told him, it was a most excellent performance, and pleased him better than any thing he had read a long time: and the next day he shot himself.”

If in any one instance suicide might admit of something like an apology, it would have been in this, if the detestable author of this abominable treatise, had, on receiving the melancholy intelligence, committed it to the flames, and terminated his own pernicious existence by a cord. But the cold-blooded infidel was too cowardly to execute summary justice on himself. With a truly diabolical spirit his delight was to scatter fire-brands among the people, and say, “Am I not in sport?”

Mr. Hume is the hero of modern infidels, because he is the only one among them whose life was not disgraced by the grossest of vices; for this, his selfish and avaricious spirit affords, perhaps, the true reason. It is well known that Mr. Hume, in more than one instance, sacrificed his principles (if he had any) to views of emolument at the suggestion of the bookfellers. But of all men that ever lived Mr. Hume is the only one, of whom I never heard a single good and benevolent action. His treatment of Rousseau was unfeeling in the extreme; and I have heard an intimate friend of Mr. Hume affirm, that “his heart was as hard and as cold as marble.”

afford neither improvement nor pleasure to a good man. The Christian disgraces himself who associates with them*; and the weak or ill-informed mind exposes itself to a danger, greater than any other which the artifices of Satan can spread before him.

The second cause why self-murder occurs more frequently in the present than in former times may, perhaps, be found in the mistaken fashion in education, which has latterly prevailed. The superficial shewy and frivolous accomplishments are almost universally preferred to solid science and modest virtue. But this is a topic of great extent, and could scarcely be treated of with any effect, even in a much longer discourse†.

The third cause is Gaming, which in itself involves almost every human vice; almost every evil and detestable passion. It is greatly incumbent upon parents and heads of families to exert themselves to

* A friend of the late Dr. Johnson had invited a famous French infidel to his house in the hope of meeting the great English moralist. On the Doctor's entering the room, the gentleman took him by the hand to lead him up to the Frenchman, and said "Permit me, Sir, to introduce you to the celebrated Abbe ——."—"No Sir," replied the Doctor, and turned on his heel, and walked out. If other Christians would imitate the example of this excellent man, the strongest incentive to infidelity, *vanity*, would be completely taken away.

† See Essays Historical and Moral, Essays "on the Character of the Times," and "on Education."

prevent

prevent those who are placed by providence under their care from contracting this fatal habit. It is a vice that will often assail the most generous and unsuspecting dispositions, and the man who once becomes a slave to this unfortunate propensity, is infallibly undone.

The fourth cause, which I shall specify, is of a still more extensive operation than the last, though it partakes deeply of the same character—It is the fatal insanity of commercial speculation; the irrational desire of becoming wealthy on a sudden, and of rising to opulence and consequence by more speedy means than those of patient industry, and honourable and salutary perseverance. It is a trite remark, and yet it is seldom regarded with that attention it deserves, that sudden accessions of wealth seldom promote the happiness of the possessor. Indeed it is a gross and fatal error to expect real enjoyment from wealth and splendour, however acquired. In the eye of the philosopher it is folly; in that of the Christian it is sin. Not to love the world, neither the things of the world, to despise pomp and earthly splendour, the lusts of the flesh, the lusts of the eye, and the pride of life; to live in temperance, soberness, and the continued practice of humility, is the happiness of a Christian. The precept was enforced by the example of Christ and his apostles; and those who presume to depart from it commonly live to repent of their error, and too often verify the remark of our Lord—“How hardly shall

shall they that have riches enter the kingdom of Heaven !”

If the possession of wealth therefore is of so little value ; how absurd is his conduct who pursues it by unsafe or by unlawful means ; who pursues it to the risk of competence and comfort ; to the risk of life ; to the outraging of his conscience, to the condemnation of his soul ! If any of you, my brethren, have indulged in this senseless, this sinful pursuit, let me exhort you in the words of my text, “ Go and sin no more.”

To preserve your minds and consciences in peace, to avoid the risk of being tempted to the atrocious sin, which has now been the subject of our animadversion, it is only necessary to be on your guard against those causes and circumstances which commonly lead to the commission of it. Cherish in your hearts, and endeavour to impress upon your understandings, what a philosopher of no mean repute has termed the beginning of wisdom—THE FEAR OF GOD. Learn to repose, in every state and circumstance of life, a proper degree of confidence in him, who is mighty to save ; and pray frequently and earnestly for his grace and assistance : for unless you forsake your God, depend upon it he will never forsake you.

Endeavour in the next place to promote in yourself sober and rational notions ; let even your studies be
more

more for improvement than for entertainment or for vanity—Avoid, as the deadly poison of human life and human happiness, all fashionable dissipation, intemperance, lust, and gambling.

Seek and cultivate the consolations of friendship—Tell your sorrows to your friend; for sorrow which is imparted is more than half relieved. Above all things, be moderate in your hopes, your wishes, your expectations. Regard the world as a Christian ought to regard it; rather as the theatre of duty, than of mere sensual or selfish pleasure; remember that its evils, whatever they may be, are of short duration; that they are sent for the trial of your patience and your faith. In your most desponding moments remember in whose presence you are; that you are under the all-seeing eye and the all-merciful providence of your heavenly Father; that he is about your path and about your bed; and as a father pitieth his children, so the Lord pitieth those that fear him.

An institution which, among a multitude of other acts of mercy and beneficence, rescues the desponding sinner from the hand of despair; restores him to his country and his friends: rescues him, perhaps, from eternal perdition; and restores him to repentance, restores him to his God.—Such an institution requires not my commendation—It pleads most powerfully for itself; and I will venture to affirm, that if it had succeeded in but *one* single instance,

instance, it would have more than repaid the whole that has been expended in its support.

Let us not, however, forget that this branch of benevolence forms but a small portion of the utility of this Society; and that during the short period of its institution the almost incredible number of TWO THOUSAND ONE HUNDRED AND EIGHTY FIVE persons have been saved from immediate death by its humane exertions. Suicide is not the only case of unprepared death; we pray in our incomparable liturgy, that the Lord will be pleased to deliver us, as from the greatest of dangers, “from battle, and “murder, and from sudden (that is from unprepared) “death;” and it is much to be apprehended that the majority of those who have been saved in this extraordinary manner were but ill-prepared to encounter that tremendous change.

For you who have attended on this solemn occasion to return thanks to Almighty God, I cannot entertain a doubt but that you attend with proper sentiments of devotion, and a full sense of your past danger, and of the blessings of your deliverance. Without entering into the circumstances of your respective cases, without enquiring into the secrets of your hearts, I must believe that so awful a circumstance has made a deep impression; and that whatever were your past lives, you will be better men and better christians during the remainder of your existence—You I cannot address in more forcible or more
expressive

expressive language, than in the words of my text,
“ Behold thou art made whole : go and sin no more,
“ lest a worse thing come unto thee !”

For you, who are spectators of this affecting sight, I most earnestly hope it has not attracted your attention in vain. What was yesterday their fate ; may to-morrow be our own ; and surely it cannot be an unprofitable exercise to ask our own hearts, in such a case how do I feel prepared to stand in the presence of my Redeemer and Judge ? What have we done, and what have we left undone, are questions which will inevitably present themselves to our consciences at the hour of our departure. He who is wise unto salvation will omit no opportunity of preparing himself to answer these questions as he ought ; and, I am sure, a better opportunity cannot possibly occur, than that which is now afforded you. To contribute to the liberal support of this institution is a duty imperiously demanded by every Christian motive.—You owe it to yourselves ; you owe it to your country ; you owe it to your neighbour ; you owe it to your God !

END OF THE SERMON.

A P P E N D I X.

THE FOLLOWING IS A BRIEF ACCOUNT
of some of the Cases of SUICIDE,
WHICH HAVE FALLEN UNDER THE
COGNIZANCE OF THE SOCIETY :

EXTRACTS from the TRANSACTIONS of the HUMANE SOCIETY.

I.—On the 14th of June, 1774, *J. D.* hanged herself. The circumstances proved that the suspension was 25 minutes.—Half an hour was spent in finding the husband, who came for me.—*She appeared to be dead*, her face livid, and jaws fallen.—I directed the women to employ the proper means, and opened a vein.—In about fifteen minutes, I perceived a small pulse; and, by persevering for half an hour, the blood flowed freer; she began to breathe, and her life was gradually restored.

June 19, Greenwich, 1774.

F. THOMAS.

August 15, 1774.

II.—EXTREME POVERTY was the cause that D. A. committed so dreadful an act as Suicide.—The means of Resuscitation were used for two hours before my unfortunate patient became in the least degree sensible, and to speak distinctly.—His RESTORATION was attested by Mr. LANE and Mr. MAGLASHEN.

THE READER will be pleased to learn, that, of the number of objects for whom the promised rewards of the Society have been paid this year;—no less than *eleven* Suicides have been preserved: and he will be more pleased to be informed, that *all of them* are reconciled to life, nor have they indicated the least inclination to repeat such dreadful horrid purposes.—Transactions, p. 82, 83.

III.—March

III.—March 10, 1775.—A WOMAN was observed near the *Serpentine River, Hyde-Park*, for three hours; at length she threw herself into it.—*Cowley and Mason* were witnesses to the act.—*She continued apparently dead for some time*; and in this state the body was carried to *St. George's Hospital*, where the SURGEONS persevered in the proper means and with success.

“OUR ATTEMPTS to recover those who endeavour to destroy themselves are not, as has been by some surmised, entirely vain and nugatory. This person is truly sensible of her deliverance from premature death, and entertains the warmest gratitude to the instruments of her preservation.”

IV.—A. B. was taken out of the New River, and by the spectators *supposed to be dead*.—The usual plan was employed and the abdomen, &c. fomented with flannels dipped in hot brandy.—In about *an hour and half* he began to grow warm, and breathed; but complained of a pain and tightness across his breast;—Pectoral medicines were administered, and by the next day his health was perfectly restored.

Islington, April 13, 1775.

JOHN CHURCH.

V.—*Jane Wright* on the 15th inst. was taken out of the *Thames, to all appearance dead*. Her body being well dried, the usual plan was continued for some time, froth issued from her mouth and languid signs of life appeared;—sinapisms were applied to her feet; at length circulation and respiration were restored.—She was speechless for some days, but her voice and health at length returned.

“This unfortunate young woman had drowned herself, having been (upon her return from service) turned out of doors by her inhuman step-mother:—Her late mistress was so affected by the girl's deep distress, that she offered to take her again; and she is now in a situation to procure an honest livelihood.”

VI.—*Anne Russell* attempted the dreadful crime of Suicide on the 6th of May, at Hungerford-stairs, but, the place being shallow, she was *suffocated* by being buried in the soft mud.—The populace would have it that *she was stone dead*, and carried the supposed corpse to *St. Martin's Workhouse*.

MESSENGERS were dispatched by the humane Governor to Mr. *Harding*, Mr. *Jarvis*, and Mr. *Beaumont*—who agreed to use the means recommended by the *Humane Society* though they had little prospect of success, as near an hour passed from the time of the accident,—By their united perseverance however, in about *half an hour*, they observed a weak pulse, and other symptoms of returning life.

HENRY JARVIS,	} <i>Medical Assistants.</i>
JOHN HARDING,	
JOHN BEAUMONT,	

VII.—Mr. DYMOND to the TREASURER.

SIR,

I was called to a woman *to all appearance dead*.—The eyes and lower jaw were fixed, cold, and no pulsation.—The resuscitative means were employed for half an hour, which produced motion of the eye-lids, and a slight pulse.—I left her after some time tolerably well recovered.—On my return she was sensible, and able to speak, and informed us that her name was S——B——, and that at the time of the dreadful act she lived with a family in Maiden-lane.

August 13, 1776.

Rotherhithe, Oct. 23, 1776.

VIII.—*S. Russell* in a fit of despair jumped out of a boat into the *Thames* below *London-bridge*.—The body was under water a *quarter of an hour*, and to all appearance lifeless;—Mr. GRAY, by his judicious exertions, restored him to life, —*This unhappy object continued for some time in a melancholy state, but was finally restored to perfect health, to his wife, to his friends, and several helpless children.*

SUSPENSIONS

SUSPENSIONS BY THE CORD.

IX.—*Ann Lewis*, attempted to destroy herself by hanging. She was cut down in a *quarter of an hour*. The women said that—“*the poor girl was certainly dead,*” and they did not like to remain in the room. There was neither pulsation nor respiration, and her face was swollen and livid.—After the use of various resuscitative means for *twenty minutes*, Mr. LEE, my assistant, perceived signs of RETURNING LIFE, and our patient gradually recovered.—In a few days she was perfectly restored both in body and mind.

Dr. SQUIRE adds, that “*this case is demonstrative of the happy effects of perseverance.*—LATEAT SCINTILLULA should be ever present to the mind of the medical assistants of the Society.—That a small spark may yet remain is a consideration which will animate us in the most desperate cases.—The by-standers were so astonished, at seeing her alive again, that they considered it almost AS A RESURRECTION FROM THE DEAD,

Wandsworth, April 5, 1777.

X.—*B. Maxey*, on the 12th instant, hanged himself, and, when cut down, was to all appearance lifeless:—Mr. DEARNS assisted in the inflation of the lungs, frictions, &c. for a *quarter of an hour*, which produced pulsation; and the pupil shewed a tendency to contract: In about *an hour* the natural breathing took place; and in *half an hour* more his senses returned.—The man must have been suspended *half an hour*, from the joint account of his wife and several neighbours.—This desponding man has expressed the utmost sorrow for his horrid crime, and the greatest gratitude to us who were providentially instrumental in restoring him to his wife and family.

JOHN PARKINSON. }
EDMUND DEARNS, } Medical Assistants.

XI.—On

XI.—On the 13th instant *E. Glanfield* had been hanging a quarter of an hour.—The spectators told me that *the woman was certainly dead*, and indeed I found her *to all appearance lifeless*.—I opened a vein, employed the usual restorative plan, and INFLATED THE LUNGS, which soon produced convulsions.—*Half an hour* elapsed before I could distinguish a perfect pulse and inspiration;—in a few hours my patient was perfectly restored.

Ipswich, Sept. 23, 1778.

GEORGE STEBBING.

XII.—*Feb. 19.* A woman was in a kind of stupor; on being roused, she seemed to be disordered in her mind, and could not articulate. I was ignorant what caused this impediment in her speech,—whether the *loss of regular ideas, compression on the brain, or intoxication*.—She was driven to despair by her landlord, and wandered three days without a morsel of bread;—worn out with misery, she attempted to destroy herself.—On her recovery, I urged to her brother that this seemed to be a moment in which a wretched being might be reclaimed.—He proposed, that, if she would live with her mother, an annuity should be regularly paid; which she joyfully accepted.

THIS HAPPY issue must give pleasure to every reflecting mind.—*It proves that there is no life so miserable but it may be worthy of our endeavours to save it; and it is an additional argument, to the many others OUR SOCIETY has afforded, against a prevailing sentiment, that all attempts to save a suicide are in vain; for, they will repeat the act.*—A sentiment this, neither founded in the knowledge of human nature, nor justified by experience.—Depth of extreme distress may preponderate against that love of life which is deeply implanted in our nature:—Amongst the lower class of people, it is a known truth that they do not entertain any habitual disgust of life;—this seems rather the lot of the rich and indolent, or the bewildered sceptic.

Pater-Noster Row, Oct. 10, 1778.

THOMAS COGAN.

XIII.—I was called to a young man, who had committed the horrid crime of Suicide, and, on examination, found *his body livid, swelled, and without pulse*.—I employed the usual means, so that after some time pulsation and the other signs of life returned.—MAY THE GOD-LIKE PLAN OF YOUR SOCIETY MEET WITH THE WARMEST ENCOURAGEMENT IS THE MOST ARDENT WISH OF

Putney, Dec. 3, 1778.

EDWARD NORRIS.

XIV.—THE MEN conveyed a body, after being twenty minutes submersed in the Serpentine river, to Mr. TYRELL'S. There was neither pulsation nor breath.—By the usual process, in about *half an hour*, languid animation returned; and, by perseverance for *two hours*, he spoke intelligibly.—His friends gave him a good character, and promised to take care of him.

Jan. 5, 1779.

JOHN JACKSON.

XV.—A GIRL, aged fifteen, from some dispute with her mother, threw herself into our river.—She was *to all appearance dead*.—The first appearance of vitality was twitchings of the face, with a tremulous pulse.—I left her tolerably revived; and in a few days she was restored to her former state of health.

Bath, Jan. 26, 1779.

CLEM. CRUTWELL.

XVI.—RESTORED BY DR. PARSONS.

An unfortunate woman was to all appearance dead: but, by perseverance in the Restorative plan for one hour and a half, she became warm and her pulse returned; and after some time my patient was perfectly resuscitated.

Clerkenwell, March 10, 1779.

JOHN PARSONS.

XVII.—T. Brasier had been suspended about *fourteen minutes*.—There was *not the least signs of life*;—the body cold, and the face livid.—The Society's process produced convulsions, his pulse returned, and my patient fell into a sound sleep, and in a few hours his life was perfectly restored.

Stretton, April 26, 1779.

RICHARD LANGSLOW.

XVIII.—REV. DR. TURNER TO DR. HAWES.

Mary * * * * bought a cord and hanged herself. She had been suspended for the space of a quarter of an hour.—The children, that were at play, saying, “there’s a hanged woman!”—Mr. PARFITT and Mr. GRAHAM pursued the Society’s plan for ten minutes, and caused the return of vitality.—In about an hour the woman was perfectly restored to life.

Woolwich, April 15, 1779.

DANIEL TURNER.

XIX.—A young woman had been suspended twenty minutes.—Mr. PINGO found her to appearance dead.—His treatment differed from what I have seen on similar occasions. A handkerchief wetted with Sp. Amm. V. was applied round her throat; and, to prevent evaporation, it was covered with a cloth dipped in oil. The lungs were then inflated, and brandy injected into her stomach.—After some time she became convulsed, and opened her eyes. In about an hour an emetic was given; she discharged from her stomach a solution of OPIUM, by which she was immediately relieved, and, on her recovery, related her extraordinary and unfortunate case.

“Last night my child died; a neighbour gave me a cordial, which brought on *stupefaction*; and the next morning, in a fit of phrenzy, I committed the desperate act.—No circumstances, however distressful, could have ever induced me to the perpetration of so unnatural a crime as suicide.”—I have the pleasure to add, that she is perfectly restored to health of body and serenity of mind.

Foster-lane, Sept. 20, 1779.

W. DENHAM.

XX.—Mr.

XX.—MR. HALES TO THE TREASURER.

DEAR SIR,

Rotherhithe, Nov. 15, 1779.

Mary Allcane on the 13th was taken out of the Thames an apparent corpse.—Female assistants employed the usual plans fortwohours.—*The women said she was dead, and that we had better desist, for it was impossible to recover her.*—I persevered, and at length animation crowned my labours.

XXI.—It was a long time before Mr. **** was cut down, and the spectators considered him as a dead man; but, by persevering in our Restorative process for a quarter of an hour, signs of life appeared.—Many respectable parishioners are ready to testify to the return of the young man's life.

St. Martin's Lane, Jan. 25, 1783.

JOHN JARVIS.

XXIII.—A desponding young woman attempted to put an end to herself by hanging. Mr. CARTER observes, when I got to the place, the man who cut her down stated to me that she sunk about an inch, and was quite motionless;—the rope was made with a running noose, and very tight about the neck, and nearly covered in some places by the swelling of the parts.—The tongue projected about an inch, was much swelled and of a livid colour, and that she was to all appearance dead.—By a resolute perseverance in the means recommended by the HUMANE SOCIETY for *four hours* she was RESTORED TO LIFE.

Fairford, Aug. 19, 1784.

JOHN CARTER.

ABOVE ONE HUNDRED SPECTATORS HAD THE SATISFACTION OF SEEING THIS YOUNG WOMAN RESTORED TO HER FRIENDS, AND TO THE MOST PERFECT COMPOSURE OF MIND.

SUSPENSIONS BY THE CORD.

XXIII.—To Dr. HAWES.

W. S. N. had been hanging some time and when cut down was supposed to be dead.—There was neither pulse nor breath.—I adopted, and assiduously persevered in the various Resuscitative Means you had so fully recommended; and, in about two hours, had the inexpressible happiness of observing SIGNS OF RETURNING LIFE.—As OUL snatched from perdition leaves me destitute of words to thank you for the *important instructions* received by my attendance on your ingenious Course of LECTURES ON ANIMATION.

Hackney, Aug. 23, 1784.

ROBERT SCOTT.

XXIV.—Mr. *I. G.* called at my house about noon and begged that I would attend a hanged woman.—I had the body rubbed with camphorated spirits, and applied volatiles to the temples, &c.—We continued our labours, as recommended in your Annual Report, for half an hour, when *I. G.* said, “*it is needless to do any more, for she will not come to life;*” —but I insisted on a farther perseverance. At two o’clock I felt a warmth; her eyelids, &c. became convulsed; and soon afterwards sensibility returned.—*In about an hour and a quarter vitality appeared*, and several hours elapsed before my patient WAS PERFECTLY RESTORED.

Nassau-street, Nov. 12, 1784.

C. SCHOTTE.

XXVI.—ADDRESSED TO THE MANAGERS.

Gentlemen,

YOUR JUDICIOUS METHODS restored a young woman, who attempted to destroy herself; after hanging *twenty minutes*, when cut down, *she was laid out as dead*.—Mr. Jones, a neighbour, hearing of the catastrophe, sent for me. I attended, and had the unspeakable pleasure, *in three quarters of an hour*, of beholding returning life.

Westminstr, Jan. 1785.

D. BRADLEY.

It was the sense of shame, and despair, that made her form the dreadful resolution of terminating her existence.—She was pregnant; and, prior to her being seduced, had lived with Mrs. S. who subscribed with others for her present support, &c.—*After her delivery* she returned to the same family; and constantly attended divine service, where sermons have been preached in favour of this institution.

Conduit-Street, Jan. 30, 1797.

XXVI.—A woman in my neighbourhood endeavoured to put an end to her existence by hanging.—It was near half an hour before my arrival, and she was to all appearance dead.—I am happy to say, that, by persevering for some time in the resuscitative process of the Society, I had the inexpressible satisfaction of restoring life to a desponding woman.—My patient became a sincere penitent.

G. C. JULIUS.

XXVII.—TO THE MANAGERS.

Gentlemen,

An unhappy desponding young woman had thrown herself into the Thames, and was taken out by W. Philby, &c. an apparent corpse—At the time I first saw her, she was *cold and lifeless*; but, by pursuing the methods recommended by your valuable Society, in about a quarter of an hour we perceived a feeble pulse.—*She sunk several times after this*, so as to give no hopes of resuscitation; but, with the kind assistance and unremitting perseverance of Mr. WELLBANK, who remained with her for several hours, her restoration to life was completely accomplished.

New Bridge-street, July 5, 1794.

JAMES WARE.

“SELF MURDER!—dreadful deed!—our island’s shame:

“That makes her the reproach of neighbouring states.

“Shall Nature, swerving from her earliest dictates,

“Self-preservation, fall by her own act!

“Forbid it Heaven! —————

“————— Dreadful attempt!

“Just reeking from self slaughter, in a rage to

“Rush into the presence of our Judge!”

XXVIII.—A young woman hanged herself.—There was no pulse; her face swollen and black; her jaws rigid and inflexible.—After continuing the *Restorative Plan* half an hour, I perceived a feeble pulse: animated thereby to perseverance for fifteen minutes longer, life gradually increased; the blood began to circulate; the blackness of her face to subside; and her breathings became more free and easy.—In short, that suppleness of the organic parts, so necessary to the well-being, and even existence, of the human body, began now to be restored, and every thing had the appearance of the return of health.

Sandhill, Newcastle, July 29, 1788.

GEO. IRVING.

XXIX.—An industrious pregnant woman, deserted by her husband, hung herself, and was brought back to life by Mr. Jefferson pursuing the restoring plan of our Society.—I recommend the young surgeon to the attention of the Directors, for having saved from destruction *one, if not two*, of the human species.—If the methods for bringing back animation had not been applied, the *infant*, with the *mother*, would have inevitably perished.

Kensington, May 23, 1796.

G. COLEBROOKE.

King-Street, March 5, 1797.

XXX.—THE MOTHER OF SEVEN CHILDREN, in a fit of phrensy, hanged herself. As soon as discovered, she was cut down as a dead woman, and remained in that alarming state for *twenty minutes*.—Mr. HODGSON, Medical Assistant, attended, and employed the Humane Society's process for several hours, which restored her to life, to her husband, and numerous family.—The Rev. Mr. PRIDDEN repeatedly visited this desponding suicide; and her peace of mind is perfectly restored—BODY AND SOUL SAVED.

" Ours is the task, the greatest task, to save

" Friend, lover, parent, from th' untimely grave:

" To snatch from death the victim of despair,

" And give the means to penitence and prayer."

PUBLIC CAUTIONS.

1.—Humane and active persons are most earnestly requested to prevent *drowned persons being rolled on casks, hanged by the heels*, or in any other way violently shaking the body; as an immense number of lives have been prematurely sacrificed by such absurd and pernicious customs.

2.—On the alarm of any person being drowned or suffocated, it will be advisable to send to the nearest Receiving-house, and order hot water, spirits, blankets, flannels, and hartshorn-drops, to be in readiness.—Many LIVES have been happily restored by such immediate and prudent exertions.

3.—The *Managers* earnestly recommend that the following directions be instantly employed by the Medical Assistant, &c. in order to restore life to the *drowned*, those suspended by the cord, or otherwise *suffocated*: likewise in cases of *intense cold*; the awful and tremendous *stroke of lightning*; and other premature, accidental, or sudden deaths.

What thou doest—Do quickly.

THE DROWNED.

1.—Convey carefully the Body, with the Head raised, to the nearest Receiving-House.

2.—Strip, dry the Body; clean the Mouth and Nostrils.

3.—YOUNG CHILDREN to be put between two Persons in a warm Bed.

4.—AN ADULT—Lay the Body on a Bed, and in cold Weather near the Fire.

In warm Seasons AIR should be freely admitted.

5.—The Body to be *gently rubbed* with Flannel, sprinkled with Spirits or Flour of Mustard; and a heated Warming-Pan, covered, may be lightly moved over the Back and Spine.

6.—TO RESTORE BREATHING—introduce the Pipe of a Bellows (when no Apparatus is at Hand) into *one* nostril; and the *other*, with the Mouth closed, *inflate the Lungs*, till the Breast be a little raised; the Mouth and Nostrils must then be let free:

7.—TOBACCO-SMOKE is to be thrown gently into the Fundament, with a proper Instrument, or the Bowl of a Pipe covered, so as to defend the Mouth of the Assistant.

8.—THE BREAST to be fomented with *hot Spirits*, hot Bricks or Tiles covered, to be applied to the Soles of the Feet and Palms of the Hands.

If no Signs of Life appear, the Body to be put into the warm Bath.

9.—ELECTRICITY is recommended to be *early employed* by the Medical Assistants, or other judicious Practitioners.

INTENSE

INTENSE COLD.

Rub the Body with *Snow, Ice, or Cold Water.*
 Restore Warmth, &c. by slow Degrees, and after some Time,
 if there be no Appearance of Life, the
 Plans of Resuscitation for the Drowned must be employed.

SUSPENSION BY THE CORD.

- 1.—A few Ounces of Blood may be taken from the jugular Vein;
 Cupping-glasses may be applied to the Head and Neck;
 Leeches also to the Temples.
- 2.—The other Methods of Treatment, the same as
 recommended for the apparently drowned.

SUFFOCATION BY NOXIOUS VAPOURS.

Cold Water to be repeatedly thrown upon the Face, &c.
 drying the Body at Intervals.
 If the Body feels cold, employ gradual *warmth*:
 and the Plans for restoring the drowned.

INTOXICATION.

The Body to be laid on a Bed, with the Head a little raised:
 the Neckcloth, &c. removed.
 Obtain immediate MEDICAL ASSISTANCE,
 as the Modes of Treatment must be varied according to the
 Circumstances of the Patient.

GENERAL OBSERVATIONS.

- 1.—On SIGNS of RETURNING LIFE, a Tea-spoonful of
 warm Water may be given; and, if swallowing be returned,
 warm Wine, or diluted Brandy.
- The Patients must be in a warm bed, and, if disposed to Sleep,
 they will generally awake perfectly restored.
- 2.—The Plans above recommended are to be used 3 or 4 Hours.
*It is an absurd and vulgar Opinion to suppose Persons irrecoverable,
 because Life does not soon make its Appearance.*
- 3.—BLEEDING NEVER TO BE EMPLOYED,
 UNLESS BY THE DIRECTION OF THE MEDICAL ASSISTANTS.

OCCIDIT, QUI NON SERVAT.

THE LIVES OF MORE THAN TWO THOUSAND OF OUR
 FELLOW-CREATURES PRESERVED, AND RESTORED.

WE SHALL NOT ATTEMPT TO CALCULATE THE VALUE OF
 THOSE LIVES THUS LITERALLY REDEEMED FROM
 DESTRUCTION,—NOR EXPATiate, IN NATURAL ELOQUENCE
 INSPIRED BY SUCH ACTS, ON THE IMPORTANT CONSOLATIONS
 AND INDESCRIBABLE TRANSPORT, WHICH MUST HAVE BEEN
 EXPERIENCED BY THE NUMEROUS RELATIVES AND FRIENDS:
 BUT CONTENT OURSELVES WITH REMARKING, WHAT MORE
 IMMEDIATELY BELONGS TO US,—THE CAUSE FROM WHICH
 THESE RESTORATIONS PROCEEDED,
 THE PECUNIARY REWARDS GIVEN BY THE SOCIETY
 TO ALL WHO MANIFEST AN ARDENT ZEAL FOR THE
 PRESERVATION OF HUMAN LIFE.

TWO

O D E S

FOR THE

A N N I V E R S A R Y

OF THE

Royal Humane Society.

RESPECTFULLY INSCRIBED

To his MOST EXCELLENT MAJESTY, the PATRON,
to the Right Hon. the Earl of STAMFORD and
WARRINGTON, PRESIDENT,
to the Right Hon. and Right Rev. &c. &c. the
VICE-PRESIDENTS,
to its benevolent and enlightened FOUNDERS,
to the STEWARDS for the Year,
and to every other MEMBER of this truly
charitable and useful Institution,
by their faithful, devoted, and obedient, Servant,

JOHN GRETTON.

Margaret-Street, Palace-Yard,

March 20, 1797.

ODE

ODE THE FIRST.

TO SYMPATHY.

RECITED MARCH 28, 1797,

BEFORE THE

GOVERNORS AND FRIENDS

OF THIS INSTITUTION,

BY WILLIAM WALTER GRETTON *,

PREVIOUS TO THE ENTRANCE OF THE
PROCESSION OF THE PERSONS RESTORED TO LIFE
BY THE EFFORTS OF THE HUMANE-SOCIETY,
AND ITS MEDICAL ASSISTANTS.

WHETHER the NAIADS of the silver Stream
Or the slow solemn CURFEW fill thy Theme ;
Whether the Muse, inclin'd to youthful sport,
Near learned ETON holds her transient Court ;
Or that her vivid Fancy gaily roves,
Fann'd by the Zephyrs in th' Idalian Groves ;
Or heart-struck WOE thy mighty Powers rehearse,
As Pindar forms thy animated Verse ;
Or, bending lowly at her dreaded Shrine,
To stern ADVERSITY a Wreath you twine ;

* The author's son, aged ten years.

Sweet BARD *,—'twas SYMPATHY inspir'd each Strain,
And warm'd thy Breast to feel for others Pain :

Yet not to Thee alone the Boon was given,

ALBION supreme enjoys this Gift from Heaven.

Come then, fair Nymph, and bring with thee

Thy train O heaven-born SYMPATHY ;

Bring PITY's anxious tear-fraught Eye,

Bring MISERY's hopeless bursting Sigh,

With SORROW at their Head ;

And, more this solemn Rite to grace,

Let CHARITY adorn the Place,

By HOPE and MERCY led.

Lo!—round thy Shrine HYGEIA's lambent Fires,

Re-kindled, blaze ! and Joy each breast inspires.

The lisping Infant's Voice with horror dwells

On the dread Tale as tremblingly he tells,

How erst, in heedless Guise, he sportive play'd,

Near the dank Margin of the sedgey Glade :

Deep roll'd the sullen Flood, and strong

The glaring Light'ning flash'd around,

Dismay'd he call'd ; no friendly Sound

Was heard the dreary Dells among.

Loud roar'd the Storm—in vain he cry'd,

In vain the trackless Brink he try'd ;

Ingulph'd he falls ! the Torrents Prey,

Shrouding in Death his early Day ;

'Till thy fair Sister SCIENCE o'er his Bier

Life's Roses shed, and sooth'd the sorrowing Tear.

Anxious their Sire's Return to greet,

Forth from the Cottage hie ;

The little Tribe with nimble Feet,

And Pleasure's beaming Eye.

* Thomas Gray, esq.

Low sinks the Sun beneath the Hills,
 Pale Terror now their bosom chills!
 Crossing the Mead no Sire is seen,
 Nor on the Hamlet's distant Green:
 Now rising Mists obscure the Sight,
 And Darkness ushers in the Night.
 Trembling and sad they Home return,
 And round their hapless Mother mourn:
 Deep in the noxious Mine their Father lies,
 Seiz'd by the chilling Blast, he torpid sinks, and dies!
 Yet o'er his Grave no Trophies Death shall raise,
 Restor'd, he lives again! to join our Meed of Praise.

Hark!—near the Portals of this sacred Dome,
 What grateful Pæans from thy Vot'ries come!
 Arduous they throng, their fervent thanks to give,
 To thee,—whose Power Divine hath made them live:
 Wide fly the Portals of this sacred Dome,
 For, lo!—thy Vot'ries with their Off'rings come.



ODE THE SECOND.

TO SCIENCE.

RECITED BY JOHN PALMER, Esq.

OF THE THEATRE-ROYAL, DRURY-LANE,

AT THE CLOSE OF THE PROCESSION OF THE

PERSONS RESTORED TO LIFE.

THY Sons, O Earth! too long a hapless Prey,
 In Death's cold, premature, Embraces lay.
 By his fell shafts, Life's op'ning, roseate, Bloom,
 Transfix'd too early, deck'd the mould'ring Tomb.
 Too oft, as sporting on the buoyant Wave,
 His Mandate call'd him to a wat'ry Grave.

Fair HERO seeks the well-known Tow'r;

Anxious she counts each tardy Hour,

As Love his Vigil keeps:

Alas! her beauteous Eyes no more

Shall see LEANDER on the Shore:—

In Death's cold Urn he sleeps.

"His Fate be mine!" the frantic Virgin cried:

Then, plunging, seeks him in the faithless Tide.—

Clad in Grief's sable Stole, AMPHION sighs,

While sorrowing NIOBE upbraids the Skies.

These were his Triumphs—these his Trophies dire!

'Till HAWES and SCIENCE rose to save Life's fleeting Fire.

Hail, SCIENCE! to thy mighty Pow'r
 We consecrate this joyful Hour,
 Teeming with Blessings giv'n!
 Recall'd by thee to Health's warm Day,
 To thee we dedicate this Lay:
 Hail, Harbinger of Heav'n!

Death's fatal Dart 'tis thine to turn aside,
 And save the Victim doom'd to swell his Pride,
 By thee instructed and inspir'd,
 By thy bright Emanation fir'd,
 Safe from the Shades of Death, behold
 The Parent's joyful Arms enfold
 A Child their mutual Ardour calls to Life!
 The Glory, Bliss, and Solace, of their gen'rous Strife*.

Impell'd by thee, Man boldly roves,
 Explores each System as it moves
 In great Creation's Scale:
 Nor Ocean's Depths, nor Caverns drear,
 Appal his Mind: Unaw'd by Fear†
 Dauntless he dares assail
 The foaming Surge, the storm-swol'n roaring Wave;
 Unmindful of his own, another's Life to save!

* MASTER BALDOCK: For an account of whose miraculous Restoration,
 after four Hours perseverance, by the Efforts of his own Parents,
 see Dr. HAWES's Annual Report for the Anniversary.

† Sir EDWARD PELLEW, Bart.—AN illustrative narration of the
 philanthropic efforts of this truly good man, and brave naval officer,—by
 which not only the crew, but every other person on-board the Dutton East
 Indiaman, when wrecked on the 29th of January, 1796, were saved from
 IMMEDIATE impending death. The Honorary Medallion of this Institution
 was presented to Sir EDWARD PELLEW.—See p. 62 and 63 of the Annual
 Report of the HUMANE SOCIETY for 1796; also p. 50 for 1797.

Propitious,

Propitious, hear, ye Sisters bland,
 Deign long to bless this favour'd Land,
 Your genial Influence shed;
 Be't thine, SWEET SYMPATHY, to arm
 Th' impressivè Tear with ev'ry Charm
 Thy magic Lore can spread;
 Fair SCIENCE thine, to soothe Life's rugged Way;
 And guide Man's erring Mind by thy bright, fost'ring, Ray.

So shall each new-revolving Year
 Expand his Soul, each Object clear,
 Now dimly seen or known;
 'Till, soaring to his native Sky,
 He views, with thy unerring Eye,
 Great NATURE'S awful Throne:
 Where ORDER'S powerful Arm her Laws sustain,
 And TRUTH'S eternal Precepts ever reign!



PRIZE-QUESTIONS FOR 1798,
AN HONORARY GOLD AND SILVER MEDAL.

1.—*Whence is it, that the Resuscitative Art
restores Animation*

*in some cases, and not in others;
the processes employed being precisely the same,
and the apparent circumstances
affording no adequate reason
of the failure or the success?*

2.—*What is the best method of treating
that death-like Syncope,
which supervenes floodings
and other profuse hæmorrhages?*

3.—*How may Electricity
be most efficaciously conducted
in the Resuscitation of the drowned,
the otherwise suffocated,
and all the varieties
of
Suspended Animation?*

DR. GOODWYN, MR. KITE, MR. COLEMAN, AND
DR. FOTHERGILL,

Have given to the world their ingenious Essays and
DISSERTATIONS, in consequence of the spirit of emulation
happily excited by the MANAGERS of the HUMANE SOCIETY;
which publications have evinced the gradual but rapid
advances, within a short period, in this new and extensive
field of medical practice.

SUBSCRIPTIONS AND BENEFACTIONS

Are received by the following Bankers, &c.

The Hon. BARON DIMSDALE, SONS, and BARNARD.
DOWN, THORNTON, and FREE.—DRUMMONDS.

DR. HAWES, *Treasurer.*

TEN GUINEAS constitute a LIFE-GOVERNOR.

TWO GUINEAS ANNUALLY a DIRECTOR.

ONE GUINEA an ANNUAL GOVERNOR.

FORM recommended for a LEGACY.

I A. B. do hereby give and bequeath the Sum of
unto the TREASURER,

*for the Time being, of a Society established in London, under the Name
of the ROYAL HUMANE SOCIETY.—The same to be paid within
Months after my Decease,
in trust, to be applied to the Uses and Purposes of that Society.*

N. B. Gifts, by Will, of Land, or of Money or Stock, to be
laid out in the Purchase of Lands, for charitable Uses, are void
by the Statute of Mortmain; but Money or Stock may be given
by Will, if not directed to be laid out in Land.

PRIZE-DISSERTATIONS AND ESSAYS.

1788.

THE CONNEXION OF LIFE WITH RESPIRATION.

By EDMUND GOODWYN,—M. D.

AN ESSAY

ON THE

RECOVERY OF THE APPARENTLY-DEAD.

By CHARLES KITE, SURGEON.

1790.

A

DISSERTATION ON SUSPENDED RESPIRATION

FROM

DROWNING, HANGING, or SUFFOCATION:

By EDWARD COLEMAN, SURGEON.

1794.

Third Edition.

A NEW INQUIRY

INTO THE

SUSPENSION OF VITAL ACTION

IN CASES OF

DROWNING and SUFFOCATION:

*Being an Attempt to concentrate into a more luminous Point of View
the Result of what is yet known on that*

INTERESTING THOUGH MYSTERIOUS SUBJECT.

By A. FOTHERGILL, M. D.—F. R. S.

Vita brevis!—Occasio præceps!—Experientia fallax!

—Judicium difficile!

Hipp. Aph.

Lately Published,
DEDICATED AND PRESENTED, BY PERMISSION, TO HIS MAJESTY,
Transactions of the Royal Humane Society,
FROM 1774 TO 1784,
WITH AN APPENDIX OF MISCELLANEOUS OBSERVATIONS
ON
SUSPENDED ANIMATION,
TO THE YEAR 1794.

BY W. HAWES,—M.D.—
*Senior Physician to the Surrey and London Dispensaries.
H. M. of the R. P. S. and Manchester, L. P. S. &c.*

THE TRANSACTIONS ARE
EMBELLISHED WITH ELEGANT ENGRAVINGS,
Executed by the Ablest Masters.

PLATES.

- 1.—A PORTRAIT OF THE KING.
- 2.—APPARENT DISSOLUTION.
- 3.—RETURNING ANIMATION.

BRIEF STATE
OF THE
ROYAL HUMANE SOCIETY,

LAID BEFORE THE
PRESIDENT,
VICE-PRESIDENTS,
CLERGY,
STEWARDS,
GOVERNORS,
AND
MEDICAL ASSISTANTS,
AT THEIR
ANNIVERSARY FESTIVAL,
1797.
